Speedy Repentance urged.

By Cotton Mather.

SERMON

Preached at *Boston*, Decemb. 29. 1689.

In the Hearing, and at the Request of

One Hugh Stone,

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for

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18[illegible] [illegible]. 25.
[illegible] of
D: W. Stevens
of Mansfield.

COnscientia mea meruit Damnationem, & pænitentia mea non sufficit ad Satisfactionem: Sed certum est quod misericordia [illegible] superat [illegible] nem [illegible]

By Cotton Mather.

THE

Introduction.

OUr Blessed Saviour, hath given that Character of his Ministers, That they be Rulers over His Houshold, and to that Commandment to them, That they should give every one their meat in due Season. *Whether or no our Good Neighbours will acknowledge our* Government, *which we* Esteem *to be not at all* Despotick, *but wholly* Ministerial, *and would rejoice if we could therein, with more universal Edification enjoy the Assistence of those that might* Rule well, *though they* Labour not in Word and Doctrine; *yet I am sure we ought with a very sollicitous Fidelity to discharge our* Stewardship, *in that part of*

which concerns the Feeding *of the* Houſ-hold. *It is* Food *and not* [illegible] *which we are to Entertain the Soul of* [illegible] *people with*; *not Windy and Empty* [illegible]*ons, and No-tions which* Animum non dant quia non habent, *are* [illegible]*ected from us*; *but ſolemn and uſeful Admo*[illegible]*tions, about* Faith *and* Repen-tance, *and* Holineſs, *which make up,* The One Thing Needful, *and about thoſe things without which* no man ſhall ſee the Lord. *And if not* Froth, *much leſs is* Poiſon, *to be found in our Diſcourſes: not a* Snake *inſtead of a* Fiſh; *which alas, is now adayes no leſs* frequently, *than fatally met with in Sermons about* Juſtification, *more than a-bout any one Article of Religion But in all this there is to be had a ſpecial Regard unto the* Due Seaſon *too*; *in which* Every Thing is Beautiful. *For, tho' the Efficacy of Grace conſiſt not in Moral Perſwaſions applyed (as the* Arminians *Dogmatize)* Tempore & Modo Congruis, *in a ſuitable and ſeaſonable manner*; *yet a Spiritual Phyſician ought to watch his* Time, *as well as* weigh *his* Doſe; *and we ſhould prudently take what* Advantage *may be given by* Providence *to make this or that particular* Truth *awakening to the mind of them with whom we have to do.*

The Sense of these things caused me to Preach a Sermon, which might Excite and Assist **Speedy Repentance**, *in that Congregation, which I would awfully Remember my self,* Accountable *to the Lord Jesus for. The* Due Season, *which this Homely, but I hope, wholsome* Food, *was adapted unto, was at the Request and Presence of a miserable* Murderer, *then under a just Sentence of Death, to be speedily* Executed *on him. The Man was one* HUGH STONE, *of* Andover; *who upon a Quarrel between him and his own* **Wife**, *about Selling a piece of* Land, *having some words as they were walking together, on a certain Evening, very barbarously reached a stroke at her* Throat *with a sharp Knife, and by that one stroke, fetched away the* Soul *of her, who had made him a Father of several Children, and would have brought yet another to him, if she had Liv'd a few Weeks longer in the World. The wretched man, was too soon surprised by his Neighbours to be capable of denying the Fact; and so he pleaded* Guilty, *upon his Trial. Being under Condemnation, and his End hastening upon him, he gave me his Desires to hear a Sermon from me, before he Dy'd. Wherefore, I thought there was now before me a* Due Season, *to make a* Food *of such Things, as I now also permit*

others (and to permit *them, is all I have done)* to Print *for the Edification of such as the* Publishers *propound thereby to benefit. I confess that I had not so much as* One Day *allow'd me for my Original Preparations of the Sermon; and therefore, not being able exactly to* keep *what* I *did not, could not* write, *necessitates me to* Alter, *and doubtless to* Amend *some Imperfections in it. Yet it is* very near *what it was at its first Delivery; and from the Experience which formerly* I *have had, in publishing a Discourse of this kind,* I *encourage my self, with Hopes, that notwithstanding all the* Weaknesses *in it,* I *may find in the Day of the Lord Jesus,* That I have not Laboured in vain. *The Sermon is* plain; *but besides my inclination at all Times to make none but* such, *even an Heathen* Seneca *would have taught me, that on this occasion any other would have been* improper. *I excuse not the* meanness *of the Composure; but am waiting upon the Eternal Spirit, who breathes* how *and blows* where, *He please, to make it* profitable.

The SERMON.

Job. VII. 21.

And why doeſt thou not pardon my tranſgreſſion, and take away mine Iniquity? for now ſhall I ſleep in the duſt, and thou ſhalt ſeek me in the morning, but I ſhall not be.

WE have now before us, a very *miſerable*, but we cannot excuſe the hardneſs of our own Hearts, if it be not alſo a very *profitable*, Spectacle. You ſee a poor man in *Irons* here, whoſe crying *Murders* have now procured unto him that Sentence, which will not permit him to live many hours longer in the world. *His Caſe* do's truly Preach to *You* the ſame that *my Text* will Preach to *Me*;

but while I have an Eye to *his* particular circumſtances, I ſhall not ſo overlook *yours*, as to leave any one perſon in this vaſt Congregation without the *Food* proper in the preſent *ſeaſon* for them. This Malefactor *does know* that he quickly muſt; and all of you do *not know* but you ſooner *may* come to *ſleep in the Duſt*; wherefore let every one of you now hear as thoſe that are concerned to get their *Tranſgreſſion pardoned*, and their *Iniquity taken away*.

The Book of *JOB*, in a ſweet *Poeſy*, gives us a true *Hiſtory*, of ſtrange Calamities, and ſtranger Deliverances befalling a famous Perſon, who made *Arabia* the *Happy*, by his dwelling there. Had it not been *Real* and *Certain* matter of *Fact*, which is here told unto us, we may not imagine that the Prophet *Ezekiel*, or the Apoſtle *James*, would have made ſuch References, as they did unto it; it only remains that we do our parts to make it as *uſeful*, as 'tis *Real* and *Certain*.

It

It has been conjectured by ſome, that *Moſes* was the Writer of this elegant Narrative; and the *Arabian Idioms* here and there occurring in it, conſiſt very well with the Abode of *Moſes* in his Exile: but it is as evident that *Job* lived before *Moſes*, as 'tis that he lived after *Abraham*.

Very wonderful Afflictions at once did ſurprize this Renowned Man! and under his *Troubles*, we find him pouring out of his *Complaints*. Unto whom? It was a ſigh that once paſſed from him *As for me is my complaint to Man?* Alas, he found Man a *Phyſitian of no value* to be complained unto; and therefore 'tis unto God, that he now makes the *Complaints*, which our Context is the concluſion of.

In the Verſe before our Text, we have both a *Confeſſion*, and a *Petition* of a Diſtreſſed Man.

For the *Confeſſion*, we have both the *Matter* of it, and the *Object* of it. The *Matter* of it, is contained in thoſe words

words, *I have ſinned, what ſhall I do unto thee*? q. d. Tho' *I* am clear of many things which my Friends do accuſe me of, yet my ſins before God are ſo manifeſt and ſo multiplied, that *I* can do nothing for the vindication or expiation of my Miſcarriages. The *Object* of it is intimated in thoſe words, *O Thou preſerver of Men*, which are by ſome rendred, *O thou Obſerver of Men*, *q. d.* God has *Obſerved* more amiſs in me, than ever *I* found in my ſelf.

For the *Petition*, it is with an *Expoſtulation*. It is, *Why haſt thou ſet me as a Mark againſt thee; ſo that I am a Burden to my ſelf*? The *Sorrows* of men, are the *Arrows* of God; they that are ſhot full thereof are ſenſible of a *Burden* in every one of their concerns. *Why haſt thou*? is here a Deprecation of the evil mentioned.

Well, if we now paſs on to our Text, we ſhall have there, both a *Petition*, and an *Argument*.

For the *Petition*, it is here with an *Expoſtulation* too. Tis, *Why doſt thou not Pardon my Tranſgreſſion, and take away my Iniquity?* As before, *Why doſt Thou?* was as much as to ſay, *O do it not*; ſo here, *Why doſt thou not?* is equivalent unto ſaying, *O do it.* And it ſeems to follow upon the Title newly put upon the Great God, *O thou Preſerver of Men*; q. d. Lord, ſince thou art the *Preſerver* and the *Pardoner* of ſo many Sinners in the World, why ſhould not *I* ſhare in thy Mercies among the reſt?

For the *Argument*: the force of the plea for a *Pardon* here, ſeems to ly in this, *It will elſe quickly be too late!* The terms of it are, *For now ſhall I ſleep in the Duſt and thou ſhalt ſeek me in the morning, but I ſhall not be*; which in ſhort is, *I ſhall quickly be dead and gone!* To *Not be*, is a Scripture-Sacred-Phraſe for *Dying*: denoting not a total *Annihilation* but a vaſt *Alteration* coming upon us by Mortality. which is

alſo

also here styled *Sleeping*, with respect unto the condition of the Body in the *Grave*. And whereas we read of the *Morning*, in this place, it may be an Allusion to the *Morning Sacrifices* usual among the people of God; and it may carry this Import with it, *q. d. Lord, if a Morning or two hence, thou shouldst Look to find me on my Knees as I am now before thee, it will be too late; I shall be departed into that State, where in, I can make no Prayer to thee, and have no Pardon from thee, World without End.*

Wherefore the Doctrine unto which you are now to give a very great Attention, is this.

Men should be very Importunate in their Prayers *to the Eternal God, That, their* Transgression *may be pardoned, and their* Iniquity *taken away, before the* Sleep *of Death bring their Great* Change *upon them.*

For

For the clearing of this Truth, we have now Two Enquiries that ly before us.

Our first Enquiry is to be,

What is implied in the *Pardoning* of *Transgression* and the *Taking away* of *Iniquity*?

For answer to this; In general, The Glorious Benefit of JUSTIFICATION is herein implied. If you ask for a Description of *Justification*, Then know, *That it is an Act of Gods Free Grace, Releasing a Believer from the Guilt of Sin, and Accepting him as Righteous, thro' the Obedience of the Lord Jesus Christ.* There are two things which a *Religion* still pretends to make provision for; to remove the greatest of *our Troubles*, & to obtain the greatest of our *Desires*. The *Christian Religion* does both of these in a very admirable manner. The *First* is done

done in *Juſtification*. The Diſtreſs of a Guilty Sinner lies in this point; *What ſhall I give for the ſin of my Soul?* Behold, that matter in *Juſtification* very wonderfully provided for. The Pſalmiſt of old, called this a *Parable*, and *A Dark Saying*; even this, *The precious Redemption of a Soul, by the Meſſias alone.* Bleſſed be God, that we can with ſatisfaction penetrate a little way into the *Myſtery*. But I may not give you a full Diſcourſe upon this illuſtrious *Head* of Divinity, which indeed the *Standing* or the *Falling* of the whole Church is concerned in the right ſtating of; and as I *may* not ſo *I need* not inſiſt upon it, becauſe, you have the publiſhed Writings of many Learned Men, on this very point; which I moſt heartily recommend unto your Peruſals. I ſuppoſe you are all of the Diſpoſition, which our famous *Wilſon* would often expreſs, by ſaying, I *Love nothing ſo much as to ſee a Preacher keep*

cloſe

close to his Text, and the Scope of it; and therefore I shall now *keep Close to my Text*, by offering to you a few *Conclusions* relating to *JUSTIFICATION*, All which the Terms used in my Text suggest unto us; but in all, I must also *keep close to the Man* whom I do here most particularly design the edification of.

Conclusion 1.

[*My Transgression*] The Hebrew word for it Notes, *a Transgression out of Pride:* And my Conclusion from it is, *There is a wicked and a cursed* Pride *in the Sins of men.*

The *First* of our sins was founded in a cursed *Pride*, & the *most* of our Sins are tainted with it. The first sin of *Adam* had *Pride* for a main ingredient of it. It was propounded unto him, in *Gen.* 3.5. *Ye shall be as Gods*, Honour and Grandeur was the Bait which he was taken with, and his *Pride* affected a higher condition that that which his

Maker had plac'd him in. The first Sin of *Satan* too had *Pride* for its Original. Hence we are advised in 1 Tim 3 6. he that is *lifted up with pride, falls into the condemnation of the Divel.* It is thought that his Dissatisfaction at some Priviledges, which he foresaw Mankind likely to be the subject of, was that which prompted him to the Rebellion and Apostasie, in which he is now *King over the children of pride.* Tis thus in all the *Sins* which *those* have been the Parents of; there lies *Pride* at the bottom of them all. What *Solomon* sayes of one Sin, *Only by Pride comes contention*; the like may be said of All Sin, *Mainly by Pride comes Transgression.* Upon the Root of *Pride* it is, that there grows all the Disobedience to God, which is at any time committed in the World. It was the Saying of the Prophet, in *Jer.* 13. 17. *If ye will not hear, my soul shall weep in secret Places for your pride.* From our *Pride* it is, that we do not *Hear* the voice of God unto us in his *Ordinances*

or

of in His *Providences*; Tis *Pride* that makes us thick of *Hearing*, when our God councels us to *Do Justice and love Mercy, and walk Humbly with Him*. Every *Sin* (as one sayes of every *man*) hath a *Pope* in the *Belly* of it; something that *Exalts it self against all that is called GOD*. The Sinners whom *Solomon* calls *the Fools*, are those whom *David* calls the *proud*. If men were not *proud Fools* they would never espouse a way *of wickedness*; men Sin with an *High* Heart, and that makes them Sin with an *High Hand* against the God of Heaven. Through *Pride* it is, that we must have *our* Will, tho *Gods* Will be quite contrary thereunto. And when the *most High* layes his commands before us, we do, as if we were *Above Him*, say, *We will not hearken thereunto*. Through *pride* it is that we can't bear the *Order* which the Sovereign God has fixt us in, but we take indirect wayes to *relieve* and *alter* our circumstances. And here is the *Rise* of all our Miscarriages. Be sure YOU

that are now in Chains before us, muſt acknowledg this to be the *Riſe* of *yours*. Your *Proud* Impatience of a little contradiction, and your *Proud* Reſiſtance to the Rules of good living, have brought you to the *Sin* for which you are to dy.

Concluſion 2.

[*My Iniquity*] The Hebrew Word for it imports *Iniquity* with *Crookedneſs* and *Perverſeneſs*. And hence I *form* this Concluſion.

The Sins of Men have a World of unrighteous Crookedneſs & Perverſeneſs *in them.*

Our Sins are not *Right* Things, but there is a moſt uncomely *Obliquity* in all of our *Iniquity*. Every Sinner may ſay, as in *Job.*33.27. I *have perverted that which is right.* The *Path* which God in his Word has directed us unto, is a *right path*, or as 'tis called *A path of Righteouſneſs*; but ſin is a wandring from it; the Sinner *goes aſtray in the greatneſs of his folly.* Sin is a Devia-

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tion from a *ſtrait Rule* The Pſalmiſt could ſay in *Pſal:* 119: 128. *I eſteem thy precepts concerning all things to be right.* But now every *falſe way* has a figure not conformed unto the *precepts* of God. The Sinner walks in *crooked paths*, when God has required, *make ſtrait pathes for your ſelves:* And he has no conſtant courſe. One while 'tis one Luſt, and than another, which he is madly ſlaving unto; Sin is that Harlot, whereof tis ſaid, *her wayes are moveable!* And the Sinner is herein a moſt *unrighteous* man: He defrauds both God and man of their *dues*, with an *injuſtice* too black to be deſcribed. But if ever there were a *perverſe* and an *unjuſt* man in the World, I am ſure YOU that are in *Irons* here ought to account your ſelf ſuch an one. Your *Forwardneſs* has puſht you on to the moſt *unreaſonable* thing that was ever done in the Land, in which you have not now long to live.

Conclusion 3.

[*Pardon my Transgression*] The word, *Pardon*, signifies the Removing of a *Load*; yea, a Transferring of it unto *him* who takes it off.

Whence this Conclusion doth arise.

In Justification, the Burden of Sin is Translated from the Sinner unto the Lord Jesus Christ.

Sin is an heavy *Burden* upon the Soul which it lies upon; and the Sinner may justly roar under it, as in Psal. 38. 4. *My Iniquities, as an heavy Burden, are too heavy for me.* Hence, *The Bearing of Iniquity*, is a phrase that sometimes occurrs in the Book of God. Every sensible Soul, feels it like a ponderous Mountain of Lead upon him; the Thousands of Talents which he owes unto the Revenge of God, are a *Weight* upon him, which he finds there is no Enduring of. Ask the Undone *Murderer* that is now before you, whether he feels not Sin like a *Load* upon him? That Malefactor will be *prest to*

Death

Death for ever, by the *Dead Weight* of Sin, who ſhall be ſo *Mute* under his Guilt, as not to cry out, *Lord, I am oppreſſed, undertake for me.* But in *Juſtification* this intollerable Burden is Tranſlated unto the Bleſſed Lord Jeſus Chriſt, who was made a *Curſe* for us. And thus we are told in Iſa. 53. 6. *God hath laid on him the Iniquity of us all.* The *Burden* of Sin is the Obligation to make Satisfaction for it; this is a *Burden* enough to Break the Backs of all the Angels in Heaven, if it were laid upon them. On Suppoſition of a *Law* given by God, and on Suppoſition of that *Law* broken by man, there follows a Neceſſity of a *Satisfaction* to be made unto the Juſtice of that Holy One, who will be known to be of *purer Eyes than to behold Iniquity.* The Rule according to which the Almighty God acts as the Judge of the World, is the *Rectitude* and *Holineſs* of His Nature; and the *Law* which he hath given us

is Ratify'd with ſuch a *Sanction*, that there is now no pardoning of a Sinner without a Satisfaction to Him, *Againſt whom only we have ſinned*. Now the Obligation to pay the Debt which our Sin has run us into, is in *Juſtification* made to fall upon our Lord Jeſus Chriſt, who is our *Surety for Good*. As one ſpeaks well, *Noſtram cauſam Suſtinebat, qui noſtram ſibi Carnem aduniverat*; and as I remember, *Proſper* expreſſed it, *We were Crucify'd in Him*; or according to the Language of the ancient *Cyprian*, He *bore* both *us* and all *our ſins*. The Lord Jeſus now becomes the Antitype of the Ancient *Scape-Goat*, upon whoſe *Head*, is laid all the Sin, which we have to anſwer for. There is an *Imputation* in this Affair; and as 'tis ſaid in 2 Cor. 5. 21. *God made Him to be Sin for us, who knew no Sin, that we might be made the Righteouſneſs of God in Him*; 'tis thus by a Divine *Imputation* and *Conſtitution*.

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Concluſion 4.

[*Take away mine Iniquity*] The word, *Take away*, ſignifies a Cauſing to *paſs away*, and indeed therein, a *paſſing by*. Whence we have this Concluſion.

In Juſtification the Great God cauſes the Sin of Men, to paſs away, without Notice of it.

Sin is *paſſed by*, and made to *paſs away*, when it is *Forgiven* to us. Our God therein ſays unto us, as in 2 Sam. 12. 13. *The Lord hath put away thy Sin.* As we do by Gods *Law*, in *Sinning*, ſo God does by our *Sin* in *Forgiving*. Hence the ſame word, is uſed for both. In *Sinning* we paſs by His *Law*, as a thing not worthy of our Notice; thus in *Forgiving*, He paſſes by our *Sin*, without any ſuch Notice of it, as to Damn us, or to Judge us, for the ſame. Our ſin becomes now, in ſome ſort as tho' it had *never been* at all; but as 'tis ſaid, in Jer. 50. 20. *Iniquity ſhall be ſought*

for

for, and there ſhall be None; and Sins, and they ſhall not be found. And Methinks, a poor *Murderer*, ſuch an One as is within Hearing of what we are now ſpeaking, ſhould have his very Heart leap within him at the mention of ſuch a thing. What? For *ſuch* an One, when He ſtands at the Bar of the Lord Jeſus, to have ſuch a Verdict brought in for him, as, *Not Guilty*, there! But thus it is in *Juſtification*; God therein cauſes our Sin to *paſs away*. But whither does it *paſs*? We have a Reply to that in, Iſa. 38. 17. *Thou haſt caſt my Sins behind thy Back.* Our Sin therein *paſſes* as far from the Avenging Eye of God, as what we caſt behind us, never to be regarded any more. Whither did I ſay, it *paſſes*? Nay, to advance a little further, 'tis ſaid in Mic. 7. 19 *Thou wilt caſt all their ſins into the Depths of the Sea.* But ſhall they not Riſe and Float again? Truly, a *Milſtone* thrown into the deepeſt Ocean ſhall ſooner be brought

brought in ſight, than the Sin of one who has been a Subject of *Juſtification*, ſhall ever be brought up for his Condemnation any more.

Concluſion 5.

It is obſerved, that the ſame words [*Tranſgreſſion*; and *Iniquity*] are uſed both for *Sin* it ſelf, and for the *puniſhment* of Sin.

Wherefore I ſhall here tender you this one Concluſion more.

In Juſtification the ſevere puniſhment of Sin, is Remitted, with the Fault it ſelf.

There has been a vain Diſtinction uſed about this matter, between [*Reatus Culpæ*] *Guilt*, as *Deſerving* of puniſhment; and [*Reatus Pœnæ*] *Guilt*, as *Obliging to* puniſhment. But theſe are ſo inſeparable, that when *Guilt* is Remitted, the *puniſhment* goes along with it. In *Juſtification*, our *Bonds* are taken off, and nothing is demanded of us, as a *price* to Atone the

the Righteous God. It was ſaid in in *Iſa.* 33. 24. *The Inhabitant ſhall not ſay, I am ſick; the people ſhall be forgiven their Iniquity.* Thus, when men are *Forgiven their Iniquity*, they ſhall not by *vindictive* Juſtice be made to ſay, *I am ſick*, or *I am poor*, or, *I am pained*, and the like. There are no proper *Pœnalties* remaining for a juſtify'd man. Whatever *Troubles* he may afterwards meet withal, there ſhall not be the *Wrath* and the *Curſe* of God ſpicing of them; and in regard of the *Second Death*, it is very peremptorily declar'd unto him, *Thou ſhalt not Dy.* It was the cry of the Pſalmiſt, in Pſal. 143. 2. *Enter not into Judgment with thy Servant.* The God of Heaven, acts not ſo much like a *Judg*, as like a *Father*, to a juſtify'd man; and He not only ſecures him from the *vengeance of Eternal Fire*, but alſo, puts a New and a Kind Reſpect upon all the Temporal *Afflictions*, which do befal ſuch a Man. The

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Afflictions which happen to him, are not ſo much *Puniſhments* as *Chaſtiſements*; and a Reconciled God therein proceeds according to that Rule in *Rev* 3. 19. *Whom I Love, I Rebuke and Chaſten.* Yea, if a *Correction* be at any time employ'd upon him, it is at the ſame time a *Benefit*, in that very thing which called for it. As the *Dumbneſs* of *Zachary* was as much an *Argument* for his Faith, as a *Chaſtiſement* for his Unbelief.

And I am to tell the wretched Malefactor here, That his *Priſon*, and his very *Gallows*, will but be turned into his *Advantages*, upon his true *Repentance.* Man, you ſhall find *Honey* for your Soul, in the Bowels of thoſe *Devourers*, if your Sins be once done away.

But then, our *Next* Enquiry is to be:

Why ſhould men be *Importunate in their Prayers to the Eternal God*, for the pardon of their Sins, before the

Sleep

Sleep of Death bring their Great *Change* upon them.

For Answer to this, Let these three *Conclusions*, all found in the Text, be laid together.

Conclusion 1.

None can Forgive Sins, but God.

The *Scribes* of old were so far *Well Instructed*, as to say, in Marc. 2.7. *Who can Forgive Sin, but God only?* The true Answer is very short; *None*. *Injuries* done to men, may so far be forgiven by *Men*, as men only are concerned in them. Hence 'tis among the solemn Charges of the Lord Jesus, to us all, in Mat. 6. 14. *Forgive men their Trespasses.* But as it was of old said, *If a Man sin against the Lord, who shall entreat for him?* Even so *If a man sin against the* LORD, *who shall pardon him?* Injuries done to God, are to be Forgiven by *Him* alone, whose Great Name is that in Exod. 34. 7. *The Lord Forgiving Iniquity, and Transgression, and Sin.* It is a Maxim, *Nemo potest Remittere de Jure Aliena*

Alieno; No man can diſpoſe of Anothers *Right*. Who then can *Intrude*, or dare Invade upon the Great God, ſo as to allow for a *Wrong* which has been done unto *His* Majeſty? To *Forgive Sin*, is a prerogative peculiar to the God of Heaven; and it is therefore mention'd among His *Regalia*, in Mic. 7 8. *Who is a God like unto thee, that pardoneth Iniquity?* 'Tis one of His *Incomparable* Excellencies, and a Flower in His Glorious Crown; *'Tis the Glory which He will not give unto another.* Look upon ſin as a *Debt*; ſtill God is the *Creditor*; Look upon ſin as a *Fault*; ſtill God is the *Governour*, to whom alone belongs the Remiſſion of it. We are advertiſed of this, Rom 8 33. *It is God that Juſtifies Miniſterially* to *Declare* a Pardon, is one thing. This may be done by the *Churches* of the Lord Jeſus Chriſt; as the Prieſts were to pronounce upon the *Cleanneſs* of the *Leper*. which reſpect our Lord ſaid

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in *John* 20.23. *Whoſe ſoever ſins ye remit, they are remitted to them* And in ſuch a ſenſe was the Prophet *Jeremiah* to pull down and pluck up *Nations*; that was, to *Declare* what Nations were ſo to be dealt withal.

But *Authoritatively* to *Diſpenſe* a Pardon, is another thing, and it pertains to God alone. It was a paſſage of *Moſes*, in *Numb* 14. 17 *Let the power of my Lord be great* [The *Jews* find a *Letter* of a greater figure than uſual there, to intimate, they ſay, ſomething of an extraordinary *Greatneſs*; but what is it? it follows] *Pardon I beſeech thee.* None but one that has the *great Power* of a God can *pardon* Sin. The *Popiſh* Blaſphemy and Villany upon this point, was the *Scandal* which firſt gave occaſion to the Proteſtant Reformation; and God forbid that any *Proteſtant* ſhould *Return* to lick it up. Wherefore YOU that here ſtand Condemned both by God and Man, are now to be put in mind, not only that

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we have no *Prieſts* to *Abſolve* you, and *Deceive* you, and that the *Rulers* of this place *may* not Pardon you, if they *could*: but alſo, if that your murdered *Wife* had *Forgiven* you before her Expiration, *this* would not acquit you before the Tribunal of the Eternal God. To invert the words of *Elihu*, *When He gives quiet, who can make trouble*: I would ſay, *If he trouble you, who can Quiet you?* If He do not forgive, none can Pardon you.

Concluſion 2.

The God of Heaven requires our Importunate Prayers, that our Sins may be forgiven to us.

Tis an Article in that *Platform* of Prayer, which our Lord has given us, O our *Heavenly Father, Forgive us our Treſpaſſes.* When a certain Man had ſinned at a grievous Rate, there was this Direction given to him, in *Acts* 8. 22. *Repent of thy wickedneſs, and pray to God.* And O that this Direction

might penetrate into the very Soul of the ſad man that is now before us here, a *Man* (if he be worthy to be called ſo) of whom we may ſay, **O this Man hath ſinned a great Sin!** Behold, the courſe to be taken by every ſinner, that would have a *Pardon* from the Lord; *Pray to God, if perhaps thy ſin may be forgiven thee.* We have a promiſe of a *Pardon*, in *Ezek.*36.25. I will *ſprinkle clean water upon you, and ye ſhall be clean.* But what follows? *Thus ſaith the Lord God, I will yet for this be enquired of, to do it.* We muſt *enquire* of God, and *entreat* of God, if we would not periſh without a *Pardon* forever! There is no ſign of a *Pardon* in any man, till it can be ſaid of him, as in in *Acts* 9.11. *Behold* he *Prayes!* Tis in *Prayer* that we confeſs our Sins, 'tis in *Prayer* that we renounce our Sins, 'tis by *Prayer* that we caſt all our Sins upon the Lord Jeſus Chriſt; and without this, the leaſt Sin in the World is *utterly unpardonable.*

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Even those that have been already *Pardoned*, are to continue *praying* for a Pardon still. 'Tis a thing which none among the *Disciples* of our Lord Jesus Christ, are to be excused from. They need the comfort of a Pardon to be sensibly Renewed unto them; and tho' it have been once told unto a *David*, *The Lord has put away thy sin*, yet he keeps praying still in the terms of the *fifty first* Psalm, a *Prayer* fitted for the lips of all that want a *Pardon*. *Luther* sometimes distinguished between a *Secret pardon*, & an *open pardon*: a *secret Pardon*, every true Believer has, but an *open Pardon* implies an *Assurance* and *Evidence* of a *Pardon*, which many a Believer wants. Well, if we want *Assurance*, we are to pray that it may be *vouchsafed*; if we have *Assurance*, we are still to pray, that it be *continued*. A *Prayer for a pardon* is never out of Season.

Concluſion 3.

The ſleep of Death, brings upon men ſo great a change, that they had need make ſure of a Pardon *before they are overtaken with it.*

To ſet this Concluſion home, there are three *Aſſertions*, which methinks may ſound like ſo many Claps of the loudeſt Thunder, in the Ears of all this Numerous Auditory; but eſpecially of *that* poor man, that muſt never come within theſe Walls again.

Aſſertion 1.

The *Death* of Men, is a kind of *ſleep* unto them.

This is a Scheme of ſpeaking uſed by the *Holy Spirit of God*. Death is a *Sleep* to the *Godly*: therefore it was ſaid in *John* 11:11,12. *Our Friend Lazarus ſleepeth; Howbeit Jeſus ſpake of his death.* Death is a *Sleep* to the *Wicked* alſo. Hence it is ſaid in *Dan.* 12. 2. *many of them that ſleep in the Duſt ſhall awake,*

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to ſhame and everlaſting contempt. Our Burying places, are therefore not unfitly termed, *Cæmeteries*, or *Dormitories*, or *Sleeping places.* Thus the Pſalmiſt feared, in *Pſal* 13. 3. *Leſt I ſleep the ſleep of Death.* Death is a *Sleep*, How? Tis not for the *Spirit* ſo. A *Pſychopannychia*, a ſleeping of the Soul on Death, is too groſs and ſad a thing to be imagined: it is it ſelf, a *Dream.* The *Active* Apoſtle would never have ſaid, as in *Phil.* 1-23. *I deſire to be diſlodged and be with Chriſt*; if he ſhould have had nothing to do but *Sleep* in the Lodging which he was thus deſirous to go unto. Let no man imagine that his departed Soul ſhall become ſtupid and ſenſeleſs, and without all Apprehenſions after Death. God forbid it ſhould be ſo! Nor do YOU that are here a dying Priſoner, expect that within a few Hours, you ſhall be fallen into a *Deep Sleep* of all your Faculties. No, the Souls of Men at the hour of Death, do rather begin

to *Awake* out of the Slumbers and Phantasms, which they are here buried in, and they have a most exquisite feeling of the condition which they then pass into. How then is Death a *sleep*? 'Tis thus for the *Body*. The *Body* then has a *Rest*, in a *Bed*; a *Rest* from a million weary Travels: but as a *Sleep* will have an *End*, so this *Rest* will be not perpetual, not eternal; the *Resurrection* when the Almighty God will call, *Awake yee that ly in the Dust*! that is the *Morning* which will put a period thereunto.

Assertion 2.

The Pardon of Sin, is not after Death, a thing to be obtained. As 'tis said in *Isa.* 38. 18, 19. *They that go down into the Pit, cannot hope for thy Truth; The Living, the Living, he shall praise thee.* Even so, *The Living, the Living, he may get a Pardon, but if once a man be gone down to the Pit. he is past hope of such a thing.* The *Dead* must cry out,

as

as the *Dying* have ſometimes done with a woful Deſperation, *'Tis all too late! all too late!* When once a man is *Dead*, what is the next thing? 'Tis anſwered in Heb. 9. 27. *After Death, the Judgment.* A *Judgment*, and not a *Pardon*, is the thing to be then attended unto. And what kind of *Judgment* will it be? Truly, 'twill be a *Judgment* which no *Pardon* will Reverſe, none can Repeal. We read an amazing property of it, in Heb. 6. 2. *Eternal Judgment*; even the *Jews* in their *Confeſſion of Faith* call it ſo. When once we are *Dead*, we paſs into a VVorld, where all is *Eternal*; there we are fixed like Rocks in an aſtoniſhing Ocean of Eternity; 'tis an *Eternity* of VVeal, or an *Eternity* of Wo, nothing but *Eternity* which remains before us. And O how awful ſhould the mention of *Eternity, Eternity!* be to YOU, forlorn and fetter'd man, who, if you do not get a *Pardon* of the Great God, before this week be out, muſt

must unto all *Eternity* be deprived of it.

Assertion 2.

But infinite and Horrible Woes must be the Portion of those whom Death finds Unpardoned. As the Prophet said, *Wo unto the Wicked*, even so I say, *Wo unto the Unpardoned, it shall be ill with him, if Death find him so.* It is testify'd unto us, in Rom. 6. 23. *The wages of sin is Death.* Our *Sins* are every Day crying in the Ears of the Lord of Hosts, *pay us our wages, pay us our wages!* When *Death* arrives unto an Unpardoned Man, then *pay-day* comes, and the *Wages* of Death and Hell for ever, are pay'd unto the Sinner, whom 'tis due unto. That Good Man took it for granted, *If I be Wicked, wo unto me!* So may a man upon the Brinks of Death [and ONE of you is very *certainly* so] assure himself, *Wo unto me, if I now be found Unpardoned!* Then *He that made me*

will

will not have mercy on me, and He that formed me, will ſhow me no Favour. Where *Sin* is the Needle, there *Deſtruction* is the Thred; if a *pardon* have not cut it off, before the Thred of our Lives be broken, *Wo to us!* Nothing will then remain for an Unpardoned Sinner, but *A Fearful Expectation of a Fiery Indignation to devour him*; Nothing will remain, but *Everlaſting Fire with the Divel and his Angels*; Nothing will remain, but, *The Worm which Dyeth not and the Fire which never ſhall be Quenched.* But no Tongue may Expreſs or Heart conceive, the Dolor, the Torment, and Anguiſh of that Eſtate, which after Death is reſerved for the Unpardoned. By the Help of an Exalted Fancy, a man may repreſent unto himſelf, *Racks*, and *Boots*, and *Fires*, and Rivers of Ardent Brimſtone and Running Belmetal, to cruciate a Malefactor in, but all of *them* are little things in compariſon of, *That which is the portion of*

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the Unpardoned, and the Heritage appointed unto Him by God. As One in Trouble of Conſcience for Sin, hearing ſome Diſcourſe about *Burning to Death*, cryed out, *This is but a Metaphor to what I feel!* Truly, the moſt hideous Tortures in the world, are but *Metaphors* unto the terrible Blows and Wounds, which with immediate Impreſſions of Divine Indignation, will in the other world, be inflicted upon the Unpardoned World without End. Indeed, as a Painter being asked to draw unto the Life, the Horrors of the *Spaniſh Inquiſition*, only beſmeared his Table with *Blood*, intimating that the Thing was too *Bloody* to be otherwiſe Deſcribed. So, could I cover my Pulpit with nothing but *Blood* and *Fire*, it would give ſome little expreſſive Characters of what the *Unpardoned* at their Death are Doom'd unto. But all words are here ſwallowed up.

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What Remains must be the

APPLICATION

Of the Truths which have been thus cleared unto us. And

1. There is an USE of these things which every one of us *All* are to be addressed with. 'Tis this;

Let every man among you seek, and Secure a Pardon *before the Sleep of Death shall overtake you.*

We all own our selves to be *Sinners* before that God, whose Eyes are like *a Flame of Fire.* It was begg'd, by one, and may be begg'd by us all, as in Psal. 19. 12, 13. *Cleanse thou me from Secret Sins, keep back thy Servant also from presumptuous Sins.* Besides, the *Corruption* brought with us into the world, which *Concupiscence* the Apostle to the *Romans*, in two or three

Chap.

Chapters together, calls by the Name of SIN more than twice *ſeven* times; there have been *Actual Sins* of all ſorts, which we have defiled our ſelves withal. And beſides our *preſumptuous ſins* many thouſands of times Repeated in our Lives, whereof I may ſay to every man, as once 'twas ſaid unto One, *Thou knoweſt the wickedneſs which thy own Heart, is privy to*; there are alſo our *Secret Faults* which every day, without Humble Recollections, we fall into. Some Sin thro' *Ignorance*; and thus do many among us, with whom *Clip'd Oathes* are ſuch frequent Things. Their common interjection is *Marry*; and they think not, that they Swear by the Virgin *Mary*: ever now and then, a *God ſo*, paſſes from them, and they do not think that they ſwear, by *Gods Soul*, in ſpeaking ſo. Others do ſin thro' *Careleſneſs*, and *Heedleſneſs*: and hence they let more *Spiritual Sins* wonderfully have Dominion over them; *Pride*, *Paſſion*,

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Malice, and By-Ends, do ſtrangely carry them away. In ſhort, it is impoſſible to reckon up, how many Regards there are, wherein we have cauſe to Acknowledge before the Great God, *Father, we have ſinned*! But why then do not we ſeek a *pardon* for our many and our mighty *Sins*? know we not, *That we ſhall quickly Sleep in the Duſt*? As we are *Sinners*, we are alſo *Mortal*; and we are *Mortal Sinners* too. Let me then urge a few Counſils upon you *all*; and Let *That* man who is now juſt upon taking an Eternal Farewel of ſuch Counſils, give a very particular Attention thereunto.

Counſel 1.

Seek a Pardon, *and ſeek it* EARNESTLY. O be in Good *Earneſt*, & (to ſpeak Scripturally) be in *Agonies* about this *Grand Concern*.

To awaken your *zeal* hereabout.

Conſider, The vaſt *Bleſſings* and *Comforts* which a *Pardon* is accompanied

ed withal. Tis an iterated Exclamation about a pardoned *Man* in *Pſal.* 32. 1, 2. *O the Bleſſednesses of ſuch a man!* There are *Bleſſednesses* in *this Life* which a pardon will bring unto us. A *pardon* will be the *Sugar* of all our mercies. This was that which made Health, to be *Health indeed* unto *Hezekiah*; he could not only ſay, *I am alive and Healthy!* but he could ſay therewithal, as in *Iſai.* 38. 17. *Thou haſt caſt all my ſins behind thy back.* A *Pardon* will alſo be the ſweetner of all our *Troubles.* It will be a piece of wood from the Croſs of our Lord Jeſus, to duleifie the waters of *Marah*, which are uſually ſo bitter to us. When a man lay ſick of a ſore Diſeaſe, this Word was enough to make his Bed for ever eaſy to him, in *Mat.* 9. 3 *Son, be of good Cheer, thy Sins be Forgiven thee.* But there are more marvellous *Bleſſednesses* which a pardon brings in the *Life to come*. It's a Link which the Apoſtle finds, in

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(that which the Ancients call) *The Golden Chain of Salvation*, *Rom.* 8. 30. *Whom he Juſtified, Them he alſo Glorified.* There is no leſs than a *Kingdom* to follow upon a *Pardon.* Tho' the Sinner were here in the *Fetters of Affliction*, yet his very *Chains* will be turned into *Crowns*, when once a Pardon has made him capable thereof. O 'Tis well worth your while, to be in *Earneſt*, about ſo Deſirable a Thing as this! What ſhall I ſay more? A Malefactor once receiving Sentence of Death, did with a moſt Earneſt Noiſe cry to the Judge for *mercy*; and being rebuked, for being ſo clamorous, replyed, *Why, it is for my Life, it is for my Life! and ſhall not I be in Earneſt for it.*? So, and more than *that*, may I ſay concerning a *Pardon* from the Hands of God; *Seek it; it is for the life of a precious and Immortal Soul, which is worth your being in Earneſt for it.*

Coun-

Counsel 2.

Seek a Pardon, *and seek it* PRESENTLY. Be able to say, concerning your *Seeking* a *Pardon* from, as the Psalmist said about his *Keeping* the *Precept* of the Eternal God; *I made Hast, and did not Delay to do it.*

To awaken your *Hast* here-about.

Consider the Incredible *Dangers* of all *Delays.* Your main Business is to become well provided of a *pardon* for your Sins. Let me now say unto you, as in 2 Cor. 6. 2. *Behold, Now is the Accepted Time, Behold Now is the Day of Salvation!* If you slip this *Now*, you may never have another; you may miss of *Acceptance* and *Salvation* for ever more. O do not say, as the Unhappy *Felix* did, *I'll concern my self about these matters at a more convenient season*; for a *More convenient Season* will never come. The Great God says, *To Day!* and

our *To morrow*, cannot be a *more convenient season* than that which the all-wise God hath pointed us unto. You have *Now* about you, a thousand *conveniencies* for the getting of a Pardon, which no *Season* hereafter will have blowing in the *Sails* thereof. Nay tis possible, you may never have *any other season at all*. We are told, in *Eccl.* 9. 12. *Man knoweth not his time*. We are *bid* in *Prov.* 27. 1. *Boast not thy self of To-morrow*. We *do* not *know* that the *Time* which is *future*, will ever come to be *present* with us, and he was but a well-advised man, who could say, *I have not had a* To morrow, *for these many years*. It was a prudent Admonition given by a *Rabbi* to a *Scholar*, among the Jews, *Child, Be sure to Repent at least a day before you Dy*. That person is worse than *Mad* who does not make sure of that. But you cannot make sure of it, if you do not Repent within the next three or four hours that are now before you. If any man propound

an *Hereafter* unto himſelf, to make ſure of a Pardon in, I would ſay unto him, *Thou Fool, This Night thy Soul may be required of thee.* And let me add the words once uſed in a caſe of ſudden and extream Hazzard, *ſave thy ſelf to Night, for To morrow thou mayeſt be Slain.*

Counſil. 3.

Seek a Pardon, *and ſeek it* HOPEFULLY. Deſpair not of it, but that your ſins which have been like *Scarlet*, may yet become as *Wool*, and that your ſins, which have been as *Crimſon* may become like *Snow.* To quicken this *Hope* in your Souls.

Conſider the Boundleſs *Mercy* of the infinite God. It may be that your ſins have had moſt bloody *Aggravations*; as being againſt much *Light*, and much *Love*, and againſt very ſolemn *Vows* unto the contrary. Yet a Pardon is attainable, if you ſlight it not. What is Gods *Deſign*, in our *Pardon?* it is to mag-

magnifie His Grace, and (as the Apoſtle ſpeaks) that he may *Commend His Love.* Well then, the greater our *Pardon* is, the greater will Gods *Glory* be. Hence it was the plea of the Pſalmiſt, in *Pſal.* 25.11. *O Lord, Pardon my Iniquity, for it is great.* What a FOR is that? How ſtrange an Argument is this? The Deſpairing Soul thinks, *God will not Pardon my Iniquity FOR it is Great.* But if we really Turn to God, the *greatneſs* of our ſins will become no leſs than a plea for the *Pardon* of them. For *Great Sinners* will give *Great praiſes*, if they may taſt of his pardoning mercy. Be not then Diſcouraged from induſtrious endeavours hereabout; but remember, that when our Lord Jeſus hath ſaid, in *Joh.* 6 37. *Him that cometh to me I will in no wiſe caſt out*; None of our *Names* are excepted there.

Remember alſo that there are ſome now Triumphing with God in Heaven that once were guilty of the very ſame

Sins which *We* are now terrified with-al. Where is *Abraham*, that once was an *Idolater*? what became of *Manasseh*, the Conjurer? and of *Magdalen* the Strumpet? Is it not an Epitaph written by the Apostle upon the Grave of *Rahab*, *Rahab the Harlot perished not*? Yea, did not even some of those that Murder'd the Lord Jesus Christ Himself, afterwards partake in the pardoning vertue of His Blood, which with wicked *Hands* they had been shedding of? see also 1 *Cor.*6.9,10,11. And why may not YOU come to be pardoned as well as they, if you tread in their steps, by a serious and sedulous making after it? Perhaps you have been ready to Sin. But it is an Attribute of God, in *Neh.* 9. 17. *He is ready to pardon.* Have you gone on a great while in Sin, and grown old and gray, and horribly *Ripe* in your Evil wayes? yet hear that *Charm*, in *Jer.*3.1. *Thou hast played the Harlot with many Lovers, yet Return unto Me saith the Lord.* In the primitive

times

times there was one *Victorius*, a very old Man, converted unto Christianity: the Church would not receive him for some time, for thought they, *Old Sinners do not use thus to turn and Live:* But he evidenced the Reality of his Conversion, so that they sang Hymns about it, in the Christian Assemblies, and it was every where proclaimed, Victorius *is become a Christian*! Victorius *is become a Christian*! Even so may it come to be a shout over the oldest Sinner among you all, *That Old Wretch has got a* Pardon *after all*! Behold I have an Order to make an *Offer* of a *Pardon* within these Walls this Day; and, in the Name of the Eternal King, I make it unto every Soul among the many hundreds of People here. A Preface once *Angrily* made by *Moses*, let me *Chearfully* and *Joyfully* make this Day; *Hear ye Rebels:* But that which I thus Preface is, The glorious *King* of Heaven will receive every one of you to *Mercy*, if you will now at last lay down

down your Arms. I am to assure you *There is Hope in Israel concerning this thing.* Do not say with them, in *Eze.* 37:11. *Our Hope is lost.* No, to all your other Sins, I beseech you add not that of *Despair*, which will be at least equal to the greatest of *them*, which you have already perpetrated. What a nefandous Blasphemy was that of *Spira*, one of whose Roarings was, *My Sin is greater than the Mercy of God!* That is the Cursed Language of *Despair*, which let no man indulge! Don't count the *Day of* yet over with you. Saiest thou? *I am afraid the Spirit of God has done striving with me?* nay, if thou art *afraid* of it, then it is not yet come to pass; He may be *striving* in those very *Fears.* Saist thou, *I fear I have committed the Unpardonable sin?* If thou *fear* it, then thou hast never *Done* it. They that are consciencionsly solicitous and suspicious about it, are yet *Clear from the great Transgression.*

O then come to God at the *Door Hope* thus opened for you.

Counsel 4.

Seek a Pardon, *and seek it* BELIEVINGLY. It is to be Enjoy'd by none but a *Believing* Soul.

To Excite this *Faith.*

Consider, The proper and only *Gospel-way*, to a *pardon.* 'Tis by *Faith*; as we are minded in Rom. 5. 1. *We are Justify'd by Faith.* We must Requeſt, and Expect our Pardon to come ſwimming down unto us in the Blood of the Lord Jeſus Chriſt alone; and we muſt keep our Eye upon *Him*, under that Notion, in John 1. 29. *The Lamb of God which takes away the Sin of the World.* We muſt look upon our *Pardon* as purchaſed and procured for us, by the Death of our Lord Jeſus Chriſt, who in the Eternal *Covenant of Redemption* Engag'd unto His Father, *That He would make His own Soul an offering for the Sins of all His Choſen ones.* We are to take the *Merits* of the Lord

Jeſus

Jesus Christ, as they are profered unto us in the Tenders of the Gospel; and lay the whole Stress of our Guilty Souls thereupon for ever. It is said in 1 John 1. 7. *The Blood of Jesus Christ cleanseth us from all Sin.* Wherefore we must Renounce all Dependence upon any Righteousness of our own for our *pardon.* Let us not place any Trust, in any *Good Works*, or in any *Good Frames* of our own, as tho they could render the Holy God propitious to us. It is said in Job 9. 2, 3. *How should man be Just with God? If He will contend with him, he cannot answer Him one of a thousand.* The Jews give this Exposition of it; The pleas which men fetch from any Good thing in themselves, for the pardon of their sins, are *so weak*, and so trifling, and so foolish, that the Great God would scorn to give an *Answer* to one among a *Thousand* of them. Alas, we must not so much as ascribe the Inclinations of God to Impute the

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Righteouſneſs of Jeſus Chriſt unto us, unto any *Humiliations* and *Reformations* which we may be diſpos'd unto. We are to ly before the Lord, as Loathſome, Undone, Wretched Creatures, and Shout *Grace! Grace!* concerning all the Methods of our pardon. Here, to ſpeak as *Jerome* of old, *All Hands are Diſſolved, becauſe nothing done by our Hands will be found to anſwer the Righteouſneſs of God.* It was a thing preſcribed in Ancient Directiores for the *Viſitation of the Sick*, that the Sick Man ſhould be taught to ſay, *O my God, I now place the Death of the Lord Jeſus Chriſt, between me and my Sins.* Behold, words fitted for every Sin-ſick Soul! What elſe can we ſay, ſeeing we are told in Acts 26. 18. *Men receive the Forgiveneſs of Sins, and are Sanctify'd by Faith in Chriſt Jeſus.* And hence even one of the greateſt Giants among the Romiſh *Philiſtines*, having argued a great while, for the Intereſt of our own

Merits,

Merits, in the pardon of our Sins, at last he comes to that memorable issue of all [*Tutissimum est*] *By Reason of the uncertainty of our own Righteousness, and the Danger of vain Glory, 'tis the safest course to Repose our whole Trust, in the Mercy and Grace of God alone.* Indeed! I pray, why then did you, *Bellarmine*, Dispute with so long and strong a Sophistry, against the *safest course* in the World? *I* beseech you, Let none of us take any *other course* for the pardon of our Sins.

Counsel 5

Seek a Pardon, *and seek it* PENITENTLY. And there are especially Two Expressions of *Repentance*, which we are to be exercised in, They are conjoyned in Prov. 28. 13. *He that Confesseth, and Forsaketh his Sins, shall find Mercy.*

VVherefore,

1. *Confess* all your Sins, if you would

would have the pardon of them. It was ſaid upon a devout *purpoſe* of Confeſſion, in Pſal. 32. 5. *I ſaid, I will Confeſs my Tranſgreſſions unto the Lord, and thou forgaveſt the Iniquity of my Sin.* How much more, will an exact *performance* of it, have ſuch a Conſequence?

In ſome Caſes our Sins muſt be confeſſed unto *Men.* Indeed, our *ſecret* Sins muſt not be divulged, until God Himſelf have in a manner brought them out; but then we are by our own ingenuous *Confeſſions* to perfect the Diſcovery. So *David*, ſo *Jonah* thought, tho' they could ſay unto God, *Againſt thee, thee only have I ſinned*; ſcarce any but God being privy to their Miſcarriages. And thus *Achan*, when others were made *Sufferers* by his being a *Sinner*, and God was pointing at *him* as the Troubler of all the Neighbourhood, his Duty then was that, *My Son, Confeſs and Give Glory to God.* But be ſure, Sins

commit-

committed before Men, must be Confessed unto *Men.* When *Joseph's* Brethren had been *Brethren in Iniquity*, they heard one another with a bitter Confession saying, *We are verily Guilty!* When the Publicans and Souldiers & such people, that had *sinned publickly* of old, came to a better sense, they *Confessed their sins*, no doubt as *publickly* as they could. We must give all men to see that we do not Approve of *Sin*, by our taking *shame* to our selves for what sin they have seen us overtaken with, and like the Convicted *Leper* crying out, *Unclean, Unclean!*

But in all Cases, our sins must be confessed unto *God*; who knows them all; and whom they have *all* affronted and abused. It is said in 1 John 1. 9. *If we Confess our Sins, He is Faithful and Just to forgive us our Sins.* We are to confess our sins before the God of Heaven, both very *particularly*, and very *sincerely.* We may do well to take

take a Catalogue of *Duties Required*, and *Sins Forbidden*, in all the Commandments of God; and Examining by that *Glaſs*, what *Spots* we have had in our Hearts and Lives, we ſhould *Bewayl* them all before God. And *Bewayl* them, without any *Excuſes* or *Defences* to Extenuate them, in our Lamentations. An *Upright* man, *lies* in the Duſt; Let us lay our ſelves there, and ſo Enlarge upon our own *Vileneſs*, as becomes, *A Spirit without Guile*. Such a *Confeſſion* as this, muſt be made if we would have any *marks* of a *pardoned* Soul upon us.

2. *Forſake* all your Sins, if you would make Genuine your *Confeſſion* of them. When you have once *Vomited* up your Sins by Confeſſing of them, O do not return to them, as, *A Dog to his Vomit*. Come to ſay, as in Job 34. 31. *I will not offend any more*; and ſtudy to *Do* what you *ſay*. As, *The Burnt Child will dread the Fire*, So let us *Dread* all the Sins which our Souls

Souls have been ſcorched with; and let us not eſpouſe any *Way of wickedneſs*. If any of us will *go on ſtill* in our Sins, let us not forget what will come of it; no leſs truly than that in Pſal. 68 21. *God ſhall wound the Head of ſuch an one, as goeth on ſtill in his Treſpaſſes.* But O what horrible *wounds* are thoſe which the Omnipotent Hand of the Great God ſhall be the Inflicter of! Do not venture to *go on* in any courſe of Sin; but be able to ſay, *I hate every falſe way*; and eſpecially, be able to ſay, *I kept my ſelf from mine Iniquitie.* Albeit any Sin may have been as dear as a *Right-eye*, or a *Right-hand* unto you, nevertheleſs, *Away with it!* Whatever bad courſe you have heretofore been us'd unto, abhor it now, with a very hearty and zealous Deteſtation; and ſay, *What have I any more to do with Idols?* 'Tis a *New Life* that we are now to be ſtudious of; and we may not promiſe a pardon to our ſelves, while we *continue*

in

in Sin. Tho' God at first *Justify the Ungodly*, yet he will not let a *Justified man* remain *ungodly* any more; no he teaches him to *Deny all ungodliness*, and Live *Godlily, Soberly, and Righteously in this present Evil World.*

II. But there is a very particular USE of these things, to be Regarded by *one* among us, who is never to see the light of another *Sabbath* more. Tis **Pugh Stone**, that I am now more immediately concerned with; and therefore let *him*, as a man just come unto the very side of the black *River* of *Death*, give *earnest heed*, unto what shall now be said before we part.

Unhappy Man; you must now *Dy before your time*, for your being *wicked overmuch*, and because you have been a *Man of Blood*, you must not *Live out all your Dayes*. I am a little to invert the Words of my Text, in my Speech unto you, and say, *Why don't you seek to have your Transgression pardoned, and*

your

your Iniquity taken away? For you shall sleep in the Dust, before this Week be out, and if we seek you next Friday Morning, you shall not be among us. 'Tis a great Favour of God unto you, that you have liberty to hear a *Sermon* or two, before the Execution which you are Sentenced unto; your Monstrous Hands hurried your poor *Wife* out of the World with a greater and more cruel Expedition. You may lament it with an inexpressible Bitterness, that you have no better *improved* those hundreds of *Sermons* which you have *enjoyed* heretofore. But *I* now beseech you, let not one more be lost. You are Hearing *for your last*; O let it be as *for your Life*: Look out for a *Pardon* before it be too late, and let not the *Divels* cheat you of a Never-dying *Soul*. Every Drop of that innocent *Blood* in which you have imbrued your merciless Hands has a *Tongue* in it; and it makes a fearful hideous Clamour in the Ears of the Great God, saying,

Venge-

Vengeance, O Lord, Vengeance on the cruel Murderer! Methinks, you should be concerned for a Saving *Interest* in that *Blood*, that *speaks better things*. Nothing but the *Blood* of the Lord Jesus, will drown the voice of that horrible Cry. This *Blood* speaks for, *A Pardon*, to them, whom it belongs unto: O do *you* now speak for a *Title* to that *Blood*; I say again, *Before it be too late!*

What shall I say, that may stimulate the Christward motions of your Fettered Soul!

I am to tell you, *First*, That your Sin is very *Great*. The *Sin*, for which you now stand Condemned, is, a sin of a deep & bloody *Dye*: Murder is the most Barbarous and Diveliſh, among all the Crimes that are *Iniquities to be punished by the Judge*. Will a Wolf kill a Wolf? no, and the very *Bears agree among themselves*. But shall a *Man* than be worse than a *Wolf* unto a *Man*? If, *He that loves*

another fulfils the Law, 'tis easy to tell what he does, that Murders another. The most Wretched Pagans have observed of the Murderer, That *Vengeance will not suffer him to Live*. But *your* Murder is one hardly to be parallel'd in an Age! 'Tis said, *No Man* (if he have but the Heart of a MAN in him) *ever hated his own Flesh*. What then are *you*, that have *Murdered* yours? Find a Name for yourself, if you think it possible! You have Murdered *Her* whom you should have Loved above all the world; *Her* whom you should have Cherished with all the Kindness and Goodness of an Holy Conversation; *Her* whom you should have been willing even your self to have Dy'd for the preservation of. And with *Her* 'tis said, you have *Murdered* an Infant, which never saw the Light. This is your Sin. And Doubtless, they were not few or small Sins, for which God left you unto *This*. You had

had long before, been guilty of those Impious both *Omissions* and *Commissions*, which gave the Divel at last a very entire Possession of you. O Consider of them all; and especially Trouble your own Soul, for your Unbelief in Rejecting the *Saviour* of it. You have sat long under the Gospel; but you have *Refused*, yea you have *Crucify'd* the blessed Redeemer, who therein besought you to be Reconciled unto God. How should the *Remembrance* of this be to you, as the *Wormwood and the Gall*, and cause your Soul to be *Humbled* in you.

I am to tell you, Next, That your Case is very *sad*. Look round about, and say, *Is there any Sorrow like your Sorrow?* Your *House*; you have *Troubled* it, and it is turned upside down by what you have done; and, what Anguish, what Horrour, have you fill'd the Hearts of your scattered *Children* with? Your *Name*; you have *Blemish'd* it, it must *Rot*, without

a Grave-ſtone among Civil People, & you muſt hereafter be known by this Deſcription, *The Man that Murdered his Wife.* Your *Body*; it has undergone the *pains* of *Chains* and *Gaols*, & there is a little more pain reſerved for it, before it feed the Worms. But above all, your SOUL, your *Soul*, is brought into Dangers too affrighting to be patiently thought upon. What is it that the Word of God, pronounces upon the *Murderer*? *No Murderer has Eternal Life.* It ſays, *The Murderer ſhall not Inherit the Kingdom of God.* It ſays, *The Murderer ſhall have his portion in the Lake that burns with fire and Brimſtone.* Surely, Thy very Heart muſt be *moved out of its place*, to hear of ſuch an *End* as this, which indeed will never have an *End*! What think you of Changing your *Fetters*, for the *Chains of Darkneſs* in the Diſmal Vault below? What think you of changing your *Priſon*, your *Dungeon*, for the *Outer Darkneſs*, in which there is *gnaſhing of Teeth* for e-

evermore! Truly, it becomes you to lay your ſelf in the Duſt, and cry out, *Wo is unto me, that I have Sinned!*

I may tell you *Thirdly*, That your TIME is very *ſhort*. You may not Entertain the leaſt Thought of having your *Life* now prolonged in the world; the very *World*, will be defiled if you continue in it. Were there a *City of Refuge* among us, which you were fled into, yet we ought to fetch you thence, and ſee you made a *Sacrifice*. The Great God has Required this concerning you; *Let him haſten to the Pit, Let no man ſtay him*; and you muſt before this Day S'nnight be gone, thither, *Whence you cannot Return*. As it was ſaid unto a better man than you, *Set thy Houſe in order, for thou ſhalt Dy and not Live*. Thus, I would ſay to you, that cannot poſſibly ſet your Deſolate *Houſe in order* any more, *Set thy Soul in order, for thou ſhalt Dy before this Week expire*. Undone man, where ſhalt thou be

within a few Hours? Tho' this Day Se'nnight, you ſhould Roar, *Lord, Lord, One Sabbath more!* or, *Lord, Lord, One Sermon more, and one Seaſon more!* it will be in vain for ever and ever.

And yet let me tell you, *Laſtly*, That there is a Day be of *Mercy* for you. Tho' with *Cain*, you have been a *Murderer*; yet let not the out-cry of *Cain* be with you, *My ſin is greater than can be forgiven.* You may be made a *Manaſſeh*, for *Bleſſedneſs*, as you have been ſuch an one for *Wickedneſs*. A *Pardon* is to be had, if you ſlight it not; and how ſhould that melt your very Heart within you?

In an Engliſh Plantation, that is not far from New-England, *a while ago, there were two or three Men Condemned to Dy, as I have heard, for Piracy. After their Condemnation they broke Priſon, and fled into the Woods; from whence, after ſome weeks, they returned*

of

of their own Accord, and Surrendred themſelves unto the Authority, ſaying, We got away only that we might have time to make our peace with God, and get the pardon of our Sins aſſur'd unto us, which thro' Grace, we have done, and now we tender our Lives, to ſatisfie the Juſtice of the Law. *The Judges were ſo pleaſed with this Ingenuity, that firſt they beſtow'd a* Reprieve *on them, and then procur'd a* Pardon *for them.*

For your part, you are utterly & for ever uncapable of a *Pardon*, from the Hands of *Men*; but were you in earneſt about it, you might yet get a *Pardon* from the Hands of *God* without flying any whither, but unto the *Horns of the Altar*, the Lord Jeſus for it.

One which Died of Bleeding had that Expreſſion about the Blood of the Lord Jeſus, *One Blood kills me and another ſaves me*. Truly, as the *Blood* of the perſon whom you have Murdered calls for your *Death*, ſo the *Blood* of

our dearest Jesus will bespeak no less than eternal Blessedness for you, if by impenitence you put it not away. Our Lord said once to one that was Hanging on a Tree, *Thou shalt be with me in Paradise.* You may go from the *Gallows* to a *Kingdom*, if after your abominable doings, you yet will but consent unto the Terms of the New Covenant.

But *I* must acqnaint you, that the only Remedy for you, is to carry a distressed Soul unto the Lord Redeemer, who is Exalted to be a *Prince & Saviour.* O *look* unto him, whose call unto us is, *Look unto me!* Look unto Him, and Sigh, and say, *Lord, grant unto me, both Repentance and Remission of sins.*

And while you are thus looking to Him, study to do some Remarkable Thing for the Honour and Glory of God, and for the warning of such as are walking in those wayes, which have

have brought you to this, *That Men clap their Hands at you, and hiss you out of your place.* This is the least you can do by way of Gratitude unto Him that has made you so capable of a *Pardon* as you are.

I have done. But O that you may not be *Hard-hearted* any more! Yet have the Name of STONE; God forbid, that you should have the qualities and properties of a *Stone*, in your obduration. May these Words enter as deep into *your heart*, as *your Knife* did into the Throat of your miserable Wife! may the God of Heaven therefore take away from you the *heart of stone*, and at the same time give you the *white Stone* of *Absolution* from the many thousands of Sins, with which you stand charged in the *Books of his Remembrance.*

And may the good God sanctifie the condition of this Man unto us all; that all

all of us may learn to Abhor and A
void *Sin*, and be thankful for rhe *Grace*
without which, *Lord*, *what should th*
very best of us all Degenerate unto?

FINIS.

THE

THE *Character* and *Carriage* and Execution of Hugh Stone.

THE foregoing Sermon having been Preached unto the Guilty Murderer, I thought it my Duty to obſerve what operation the Truth and Word of God might have upon him; and to anſwer his own deſires, that I would aſſiſt him in the laſt minutes of his life; nor was I altogether ignorant that the Labours that the Famous *Perkins* uſed with *Priſoners*, were ſo ſucceſsful, as to encourage thoſe that ſhould make an Example of them.

I have hardly met with ſo *unintelligible* a man, as this Hugh Stone. He could and would frequently *ſpeak* very well,

well, but with many very *Reasonable* things which he uttered, he mingled as great *Impertinencies*. I know not whether the use of his *Reason* were not sometimes disturbed by the Horrour of his mind; for he thought himself sometimes haunted with the Ghost of his Murdered Wife. But his Conversation in the Prison before his Condemnation, was in diverse things very Scandalous; and I could wish there had been more exactness in his *Repentance* afterwards. His *Passions* upon any Provocation were so inordinate, as that we did not wonder to see what he was come unto. And as on the one side, *I* never saw a Man express less *fear* of Dying, so on the other, *I* never heard a Man express more *care* about every Trifle, which he counted himself concerned in.

There was a *Minister* that walk'd with him to his *Execution*; and *I* shall insert the principal Passages of the Discourse between them; in which the

Reader

Reader may find or make ſomething *uſeful* to himſelf, what ever it were to the Poor Man who was more immediately concerned in it.

Miniſter. *I* am come to give you what Aſſiſtance *I* can, in your taking of the Steps, which your eternal *Weal* or *Wo*, now depends upon the well or ill taking of.

Hugh Stone. *Sir, I Thank you, and I beg you to do what you can for me.*

Min. Within a very few Minutes your immortal Soul muſt appear before God *the Judge of all.* *I* am heartily ſorry you have loſt ſo much time ſince your firſt *I*mpriſonment: you had need uſe a wonderful Husbandry of the little piece of an *Inch* which now remains. Are you now prepared to ſtand before the Tribunal of God?

H. S. *I hope I am.*

Min. And what *Reaſon* for that *Hope*?

H. S. *I find all my Sins made ſo bitter to me, that if I were to have my life*

given

given me this Afternoon, to Live such a Life as I have Lived heretofore, I would not accept of it; I had rather Dy.

Min. That is *well*, if it be *True*. But suffer me a little to search into the Condition of your Soul.

Are you sensible, That you were *Born* a Sinner? That the Guilt of the *First Sin* committed by *Adam*, is justly charged upon *you*? And that you have hereupon a *Wicked Nature* in you, full of Enmity against all that is *Holy, and Just, and Good*? For which you deserved to be destroyed, as soon as you first came into this World.

H. S. *I am sensible of this.*

Min. Are you further sensible, that you have Lived, a very ungodly Life? That you are guilty of thousands of *Actual Sins*, every one of which *deserves the Wrath and Curse of God, both in this Life, and that which is to come*?

H. S. *I am sensible of this also.*

Min.

Min. But are you ſenſible, That you have broken *all* the *Laws* of God? You know the *Commandments*. Are you ſenſible, That you have broken every one of *Them*.

H. S. *I cannot well anſwer to that. My Anſwer may be liable to ſome Exceptions.——— This I own, I have broken every Commandment on the Account mentioned by the Apoſtle* James; *That he who* breaks one is Guilty of all. *But not otherwiſe.*

Min. Alas, That you know your ſelf no better than ſo! I do affirm to you, that you have particularly broken *every one* of the Commandments; and you *muſt* be ſenſible of it.

H. S. *I cann't ſee it.*

Min. But you muſt Remember, *That the Commandment is Exceeding Broad*; it reaches to the *Heart* as well as the *Life:* it includes *Omiſſions* as well as *Commiſſions*, and it at once both *Requires* and *Forbids*. But I pray, make an experiment upon a-

ny

by *one* Commandment, in which you count your self most *Innocent*: and see whether you do not presently confess your self *Guilty* thereabout. I may not leave this point slightly passed over with you.

H. S. *That Commandment*, Thou shalt not make to thy self any Graven Image; *How have I broken it?*

Min. Thus: You have had undue *Images* of God in your *Mind* a thousand times. But more than so; that Commandment not only *forbids* our using the *Inventions* of Men in the Worship of God, but it also *requires* our using all the *Institutions* of God. Now have not you many and many a time turned your back upon some of those glorious *Institutions?*

H. S. *Indeed, Sir, I confess it: I see my sinfulness greater than I thought it was.*

Min. You ought to see it. God help you to see it! There is a *boundless Ocean* of it. And then for that SIN, which

which has now brought a ſhameful Death upon you, 'tis impoſſible to Declare the Aggravations of it; hardly an Age will ſhow the like. You have profeſſed your ſelf *Sorry* for it!

H. S. *I am heartily ſo.*

Min. But your Sorrows muſt be *after a godly Sort*. Not meerly becauſe of the miſeries which it has brought on your *outward Man*, but chiefly for the *Wrongs* and *Wounds* therein given to your own Soul; and not only for the *Miſeries* you have brought on your ſelf, but chiefly for the *Injuries* which you have done to the Bleſſed God.

H. S. *I hope my Sorrow lies there.*

Min. But do you *Mourn without Hope?*

H. S. *I thank God, I do not.*

Min. Where do you ſee a *Door of Hope?*

H. S. *In the Lord Jeſus Chriſt, who has died to ſave Sinners.*

Min. Truly, There is *no other Name by which we may be ſaved*: The Righ-

teouſneſs of the Lord Jeſus Chriſt, is that alone, in which you may ſafely anon appear before the Judgment Seat of God. And that Righteouſneſs is by the marveilous and infinite Grace of God, offered unto you. But do you find, that as you have no *Righteouſneſs*, ſo you have no *Strength*: that you cannot of your ſelf *move* or *ſtir*, towards the Lord Jeſus Chriſt, though you *juſtly* periſh if you do not *Run* unto Him? that it is the Grace of God alone which muſt enable you to accept of Salvation from the Great Saviour?

H. S. *Sir, my Caſe in ſhort is This, I have laid my ſelf at the Feet of the Lord Jeſus Chriſt for my Salvation; and had it not been for His meer Grace and Help, I had never been able to do* That. *But there I have laid and left my ſelf; I have nothing to plead, why he ſhould accept of me. If He will do it I am happy, but if He will not, I am undone for ever; it had been good for me that I never had been Born.* Min.

Mill. And you muſt *juſtifie* Him if He ſhould Reject you. You ſurprize me, with at once giving me ſo much of the Diſcourſe, which all this while I have been labouring for. I can add but this! *The good Lord make you ſincere in what you ſay!*

——Your *Crime* lay in *Blood*; & your *Help* alſo, *That* lies in *Blood*. I am to offer you the *Blood* of the Lord Jeſus Chriſt, as that in which you may now have the *Pardon* of all your ſins. Now you may try the ſincerity of your *Faith* in the Blood of the Lord Jeſus for a *Pardon*, by This. Have you an *Hope* in that Blood, for all the other ſaving effects of it? ſhall I explain what I mean?

H. S. *Do Sir.*

Mill. The Blood of the Lord Jeſus, is not only *Sin Pardoning* Blood, but alſo *Soul-Purifying* and *Heart-ſoftening* Blood. It embitters all Sin unto the Soul, that it is applied unto, and mortifies every luſt in ſuch a Soul. Are

are you desirous of this?

H. S. *With all my Heart?*

Min. The Lord make you so. The Lord *Seal* your *Pardon*, in that *Blood*, which is worth ten thousand Worlds!

But what will you do for that God, who has given you these hopes of a *Pardon*? you must with a Holy ingenuity now do *something* for the Honour of that God, whom you have sinned so much against.

H. S. *What shall I do?*

Min. Why, Confess and Bewail the *Sins* that have undone you, and publickly Advise, and Exhort, and Charge all that you can, to take heed of such evil wayes.

H. S. *I will endeavour to do it as God shall help me.*

Min. I pray tell me plainly what *special Sin*, do you think it was, that laid the first Foundation of your Destruction? where did you *begin* to leave God, and Ruine your self?

H. S. *It was Contention in my Family*

ly. *I had been used unto something of Religion: and I was once careful about the Worship of God, not only with my* Family, *but in secret also. But upon* Contention *between me and my Wife, I left off the wayes of God, and you see what I am come to.*

Min. I would pray you to Vomit up all *Sin*, with a very hearty detestation. You are going (if I may so speak) to disgorge your *Soul*; if you do not first cast up your *Sin*, if your *Soul* and your *Sin* come away together you cannot but know something of the dismal condition which it must pass into. O what cause have you to fall out with *Sin* forever? it has been your only Enemy. Here is the only *Revenge* which you may allow in your self. You must not now bear any *Malice* against any one man in the World, but forgive even those that have done you the greatest *Injuries*. Only upon *Sin*, be as revengeful as you can: I would have you like *Sampson*, so to D[illegible] taking

taking of a just Revenge.

H S. I hope I shall.

Min. Well, we are now but a very few paces from the place, where you must breath your last. You are just going to take a most awful *Step*, which has this most Remarkable in it, *That it cannot be twice taken.* If you go wrong *now*, it cannot be Recalled throughout the Dayes of a long *Eternity.* I can but commit you into the Arms of a Merciful Redeemer, that he may keep you from a Miscarriage, which cannot be recal'd & redress'd throughout eternal Ages. The Lord show unto you the *Path of Life!*

Attend unto these, as the last words that I may speak before the *Prayer*, with which I am immediately to take a long *Farewel* of you. You are now just going to be *Confirmed* for ever. If the Great God presently find you under the power of *Prejudice* against any of *His* Truths and Wayes, or of *Enmity* against what has *His* blessed

Name

Name upon it, you ſhall be fixed, and ſettled, and confirmed in it, until the very *Heavens* be no more. But they are very Terrible *Plagues* and *Pains*, which you may be ſure will accompany this everlaſting Diſpoſition of your Soul.

On the other ſide; If God now find your Soul, under the power of Inclinations to *Love Him*, *Fear Him*, *Serve Him*; and to eſteem the Lord Jeſus above a thouſand Worlds; you ſhall then be *Confirmed* in the perfection of ſuch a Temper, and of all the *Joy*, that muſt Accompany it. Which of theſe is the Condition that I now leave you in.

H. S. Sir, *I hope the latter of them.*

Min The Good God make it ſo; and grant that I may find you at the Right hand of the Lord Jeſus, *in the Day of his Appearing*. May this *Ladder*

prove as a *Jacobs Ladder* for you, and may you find the *Angels* of the Lord Jesus ready here to convey your departing Soul into the Presence of the *Lord.*

After this Discourse; ascending the Ladder, *he made the following Speech.*

The

The Last Speech of Hugh Stone.

YOung Men and Maids; obſerve the Rule of Obedience to your Parents; and Servants to your Maſters, according to the Will of God, & do the Will of your Maſters: If you take up wicked ways, you ſet open a Gate to your *Sins*, to lead in bigger afterwards; thou can'ſt not do any thing but *God will ſee thee* altho' thou thinkeſt thou ſhalt not be catched, thou thinkeſt to hide thy ſelf in Secret, when as God in Heaven can ſee ſee thee, though thou haſt hid it from Man: And when thou goeſt to *Thievery*, thy wickedneſs is diſcovered, and thou art found *Guilty*. O Young Woman that is Married, and Young Man, look on me here; be ſure in that Solemn Engagement, you are obliged one to another; *Marriage* is an Ordinance of God, have a care of breaking that Bond of *Marriage-Union*; if the Husband provoke his Wife, and cauſe a Difference, he ſins againſt God; and ſo does ſhe, in ſuch Carriage; for ſhe is bound to be an *Obedient Wife*. O you Parents that give your Children in Mar-

riage,

riage, remember what I have to say, you must take notice when you give them in Marriage, you give them freely to the *Lord*, and free them from that Service & Command you ought to have, yet you ought to have a tender regard to them. O thou that takest no care to lead thy life civilly and honestly, and then Committest that Abominable Sin of *Murder*, here is this *Murderer*, look upon him; and see how many are come with their eyes to behold this man, that abhors himself before God; *that* is the Sin that I abhor my self for, and desire you take Example by *me*; there are here a great many young people, and O *Lord, that they may be thy Servants!* Have a care, do not sin; I will tell you, that I wish I never had had the opportunity to do such a *Murder*; if you say, when a person has provoked you, *I will kill him:* 'Tis a thousand to one, but the next time you *will do it. Now I Commit my self into the Hands of Almighty God.*

His Prayer.

O Lord our Good God; thou art a Merciful God, and a Gracious and Loving Father; Alas, that thou shouldest *Nourish up Children that have Rebelled against*

Thee

Thee! O Lord, I muſt confeſs, thou gaveſt me opportunity to read thy *Written Word*; Thou art alſo my Creator and Preſerver; but, Lord, I have not done according to the Offers of thy Grace; thou haſt not hid from me the opportunities of the Good Things and Liberties of thy *Houſe* and Ordinances, but I have waxed wanton under the Enjoyment of them. I have given thee juſt cauſe to provoke thee to Anger, and thou haſt left me to *Shame*, not only on my ſelf but on my Relations. O Lord God I do confeſs that *I* have ſinned againſt thee, and done all theſe Iniquities *againſt thee*, and before thine eyes. Lord, I have ſinned eſpecially againſt thee; pardon my Sins of Youth; Lord, pardon this bloody Sin I ſtand here Guilty of. O Lord, hide not thy face from me; I humbly beg it of thee: for there is no man *can Redeem his Brothers Soul*, but only the Blood of Jeſus Chriſt muſt do it. Let it be ſufficient to ſatisfie for my poor Soul. I have not done any thing that thou ſhouldeſt be pleaſed to ſhew me thy *Love*, or that I ſhould have any thing from thee, but only *Everlaſting Miſery*. I am unworthy to come to thee; yet Lord, for thy *Mercies* Sake have pity on me. Now I am coming to *Judgment*, Lord, let the Arms of thy

Mercy

Mercy Receive my *Soul*, and let my ſin be Remitted; Good Lord, let not my ſins which *Condemn* me here in this world, riſe up to *Condemn* me in the World to come though they have *Condemned* me in this world, ſhew mercy, Lord, when I come before thy *Judgment-Seat*. If my Soul be not *humbled*, Lord, humble it; let my Petition be acceptable in Heaven thy Holy Mountain. I am unworthy to come into thy *Preſence*, yet O let me come into thy *Kingdom*; and deliver my *Soul* from *Blood Guiltineſs*, in the *Blood* of Jeſus Chriſt. O let my *wounded Soul* mourn for my ſin that hath brought me here, *Sin brings Ruine to the poor Soul*; wo is unto me for mine Iniquity. *If I had gone to Prayer in the morning when I committed this ſin, Lord God, thou wouldeſt have kept back my hands from ſhedding innocent Blood*: O Gracious God, Remember thou me in *Mercy*; let me be an Object of thy *pity* and not of thy *wrath*; the Lord hear me and pardon my *Sins*. Take care of my poor *Children*. I have ſcattered them like ſtragling ſheep flying before the *Wolf*; pity the poor Children that go like ſo many *Lambs* that have loſt their *Keeper*; that they may not come to ſuch a *Death* as I do! Lord, for the ſake of Jeſus Chriſt, and the *Righteouſneſs* of

thy

thy Son, accept my Soul, and receive me into the Arms of thy mercy; that I may enjoy Everlasting *Rest*. Pardon all my sins; and let the Prayers of all those that have put up their Petitions for me, be accepted for the sake of Jesus Christ. Now I am coming, now I *am coming*, thou mayst say, I *called to thee, and thou wouldst not come*; I must say, my *sin brought me here*, O the World, and the corrupt nature of man, *that* has proved my ruine! O Lord, Good Lord, let me enjoy Rest for my Soul. The desire of my Soul is to be with thee, in thy Kingdom, let me have a share in that Kingdom. Now is the time, Lord Jesus; the *Grave* is opening its mouth; I am now *living*, though *dead* in *Sin*, let my prayers be heard in heaven thy holy place; thy hands hath *made* me, & I know thou can'st *Save* me; hide not thy face from me; and affect the hearts of thy people with this sad Object, that they may labour to serve thee *betimes*, and may not give themselves up to *profaneness* and *Wickedness*, especially that Sin of *Drunkenness*, which is an *in let of all Abominations*.

[*When thou hast thy* head full of Drink, *the Remembrance of* God *is out of thy heart; and thou art unprepared to commit thy self and Family unto God; thou art unfit to come into*

God's

Gods Preſence. I have cauſe to cry out and be aſhamed of it, that I am guilty of it, *becauſe I gave way to* that *Sin more than any other, and then God did leave me to practiſe* wickedneſs, *and to Murder that dear Woman, whom I ſhould have taken a great deal of Contentment in, which if I had done, I had not been here to ſuffer this Death.*]

Thou art Holy, Juſt, and Good, and therefore O Lord have mercy on me, for the ſake of thy *Son* pity me, now Lord, I am coming: O that I could do thee *better Service.*

[*Many of you that behold me, I know, wiſh you never had ſeen me here.*]

Lord, Receive my *Soul* into a better place, if it be thy bleſſed will; 'tis a day of *great Trouble* with me; my Soul is greatly Troubled; give me one Glimpſe of *Comfort* in thy *Kingdom*; by & by let me have one dram of thy *Grace.* Accept of me now at this time, 'tis the *laſt time*; Good Lord, deny me not, give me, as the Woman of *Samaria*, a *Taſte* of that *Living Water*, that my *Soul* may Thirſt no more. I beg it for the ſake of Jeſus Chriſt. *Amen.*

After this, he was by the Prayers of a Miniſter then preſent, Recommended unto the Divine Mercy. Which being done, the

the poor man poured out a few broken Ejaculations, in the midſt of which he was turned over, into that *Eternity* which we muſt leave him in.

The Speech of *Hugh Stone*, in the Priſon, the morning before his Execution.

When Young People are Married they make uſe of Prayer in their Families, and when they Pray, *they do believe there is* Sincerity *and* Affection *in their Prayer; but when Difference between a Man and his Wife doth ariſe, then that doth occaſion hindrance of* Prayer *in their Family; and when Prayer is wholly omitted, it lets in all confuſion; and every evil work: He ſaid,* That he uſed to Pray in his Family, but when he did pray, it was in a formal manner, but now from the Conſideration of Eternity that he was going into, he was made the more Conſiderate in his Prayers that he made, and did hope that now he had the Spirit of Prayer in his Praying.

FINIS.

TO *Contribute a little further unto the Deſign of this Book, I ſhall here Annex* Two Articles *of* Obſervations, *extracted from an Hitherto-Reſerved Collection of* MEMORABLE PROVIDENCES. *I have Recorded* them *in ſuch* Words (*and the* Reſt *in ſuch* Wayes) *as theſe.*

Article. I.

Act. *XXVIII.* 4.

A Murtherer --- Vengeance ſuffereth not to live.

AMong all the perpetrators of the more hideous and enormous Impieties in the world, there is no perſon more *Abhorred by the Lord*, than the *Murtherer*; and there is none ſo much *purſued by the Lord* as that bloody Monſter is. Thoſe Children of *Cain*, that rob their innocent Neighbours of their lives, uſually endure

 firſt

first an *Hell* in their own Consciences, by which *Mark* upon them, they are made more incapable of avoiding the *Halter* which they are worthy of, and that *Halter* is but a *Sling* out of which their guilty Souls are hurled into a further, a lasting, an endless *Hell*. Very trivial are the occasions and pretences for which often this peice of *Deviliſm* is committed. No greater provocations truly, than what the two Brothers at *Padua* had, between whom there Issued first a *Quarrel* and then a *Murder*, only from this Original, that on a certain evening together, one was wishing for *Oxen as many as the Stars*, the other was wishing for *A Pasture as large as the Firmament*. But the Expectations of its *Concealment* scarce ever escape a Lamentable Disappointment in them who are so vain as to promise unto themselves a *Secrecy* and *Impunity* in this Villanny; for a *Bessus* will find the very *Swallowes* to *Chirrup* out his *Murder* of his *Father*. Nor can a *Temporal Recompence* for this atrocious Iniquity ordinarily be avoided by the sincerest *Repentance* it self; besides the *Vengeance of eternal fire*, which without *Repentance* inevitably followes thereupon. The Penitent Reader himself must look to [illegible]

his soul swim away to Eternity in *his blo*

To the innumerable Exemples of these things, which all Ages do admire, Let these be added.

EXEMPLE. *I.*

The First *Murtherer* of his Neighbour in *New-England* (as I take it) was one *Billington* at *Plimouth* in the year 1630. He shott a poor man that he was a mortal enemy unto, & expected that for want of *Power* or of *People* in that Infant Plantation he should have evaded the execution due to him for his Capital Offence. but Justice inflicted his deserved death upon him.

Exemple, II.

One *Mary Martin*, her Father going away from hence to *England*, had left her in the House of one Mr. *Mitten*, a Married man, who became so enamoured of her as that he attempted her Chastity: Such was her weakness and Folly, that she yeilded unto the vile Temptations; tho with such Reluctancies, that begging of God for deliverance from the wicked solliciations, she pleaded, *If ever she were overtaken again, she would leave her selfe unto his Justice, to be made a publick Exemple.* However not governing her self, nor Remembring

ng her promise, with the same Sin a third time was she overtaken. Afterwards going to Service in *Boston*, she found her self to have conceived; but living with a favourable Mistris, who would not allow any Suspicion or Suggestion of her *Dishonesty*, and thinking her self unable to bear the shame or grief of the *Discovery*, she wholly concealed it until the Time of her *Delivery*. Being then alone by her self in a dark room she used violence to destroy the Child, *once* and *again*, before she effected the unnatural Barbarity. Hereupon she wrapt up the Infant in her Chest for *fifteen days* until her Master & Mistress went aboard the ship in which they were Transporting themselves to *England*. On this Occasion she was put to remove unto another House where some that before had apprehended, now perceived that shee had lately been delivered of a Child. They charging it upon her, she at first denied the *Murther*, & said, *It was still-born*, but upon search it was found in her chest, and she being made to touch the Face of it, before the Jury, the blood came fresh thereinto; whereupon she confessed the whole Truth. In her imprisonment and at her Execution she carried her self so Exceeding penitently

penitently, that the obſervers had great Hopes of her true Repentance. But this was particularly remarkable, That as ſhe acknowledged her *Twice* Eſſaying to kill her Infant before ſhe could make an end of it; ſo, through the unskilfulneſs of the Hang-man, they were fain to turn her off the Ladder *Twice* before ſhe could expire.

Exemple. III.

An Engliſh Ship ſailing from ſome-where about the Mouth of the *Streights*, was manned with ſome cruel Miſcreants, who quarrelling with the Maſter & ſome of the Officers, turn'd them all into the *Long-boat*, with a ſmall quantity of proviſions, about an hundred Leagues to the weſtward of the Spaniſh Coaſt. Theſe fellowes in the mean while ſaile for *New-England*, where as Providence would have it, the Maſter and his afflicted Company in the Long-boat arrived too; all except one who died of their Barbarous uſage. His countenance was now become terrible unto them, who though they had *Eſcaped the Sea*, yet *Vengeance would not ſuffer* them to live *aſhoar*. At his inſtance and complaint they were Apprehended, and the Ring-leaders of this Monſtrous Piracy had a Sentence of Death executed on them. The horrors which

attended the Cheef of these M[illegible]factors in his Dying hours were such as exceedingly astonisht the beholders. Though he was a very stout man, yet now his Tremblings and Agonies were inexpressible. One speech let fall by him was, *I have been amongst drawn swords, flying bullets, roaring Canons, amidst all which I never knew what fear meant; but now I have apprehensions of the dreadful wrath of God in the other world, which I am going into, my soul within me is amazed at it.*

Loud *cries* the spilt blood of a Brother;
He kills himself that slayes another.
Clamitat ad Cælum vox Sanguinis.

Article. II.

Isa. LV. 7.

Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and He will have mercy, and to our God, for He will abundantly pardon.

It was once the affectionate Out-Cry of a Condemned but a Converted and a Comforted Malefactor, *God is a great forgiver, God is a great forgiver!* It is indeed rarely seen that *Badlivers* to, ever be-

come

come *Sincere Penitents* in *Old Age*. When the *Devils* have had a *Poſſeſſion* of many years, they plead a ſort of *Præſcription* againſt the Holy Spirit of God, and make their intereſt ſo ſtrong, that very *Extraordinary* muſt be the Influences of the *Grace* that ſhall deſtroy it. *Scripture* ſeems to pronounce a *ſinner of an hundred years old* to be *curſed*, and *Experience* commonly diſcovers a *Sinner of Fifty years old* to be *hardened* beyond all recovery. The Generality of them that are brought home to God under the conſtant Diſpenſations of the Goſpel, will find that between *Fifteen* and *Thirty* is the Age in which moſt of the *Elect* become *Called ones*. But as nothing is more *Soveraign* than the *Free-Grace* of God, He calls both *Whom* and *When* he will; and He leaves many *Civil* and *Moral* people in their *Unbelief*, when He Renewes the *Worſt* of men, and thoſe that not only have done evil *an hundred times*, but likewiſe *an hundred years* been in the rebellious Tents of the Ungodly; *So* nothing is more *glorious* than that *Free-Grace* which *pardons* without bounds, and forgives the Sins which no *Conſcience* has vigour enough to deſcribe all the Aggravations of. Let no man that begins to have *ſad Thoughts*

about the State of his own ſoul, deſpair of Mercy from God in Chriſt; it reaches even to, *The* Chief *of Sinners.* It is for a *Cain* to roar, *My ſin is greater than can be forgiven!* but perhaps his *Deſpair* was not inferiour to his *Murder*, and *Auſtin* well replied upon him, *mentiris, Cain, Cain, Thou lieſt.* The Tempter that once told thee; *Tis too ſoon*, may now tell thee, *Tis too late to repent*; and thou mayeſt have in thy *Thoughts* the Voice which once a flagitious man had in his *Ears*, a little before he dyed, *No Mercy, No Mercy!* But *When he ſpeaketh hard unto thee, beleeve him not.* Come, and *Confeſs and forſake* all thy ſins, and thou ſhalt have *Mercy.* Come, and caſt the *Burdens* of a *Guilty* and *Wretched* ſoul upon the Lord Jeſus, and thou ſhalt have *Reſt.* Unto the *Greateſt* and the *Oldeſt* Sinners, yet, *Return unto me, ſaith the Lord.*

Exemple, I.

A while ſince, there dyed at *Lancaſter*, a man whoſe name was *Richard Lenten*, arrived in age to ſo many years above an hundred, That he had lived in Wedlock with his wife for *Sixty three* years, and yet ſhe was *Thirty five* years younger than himſelf;

himself; and he was able to follow his toils at Husbandry, very livelily but about a *month* before his End.

This man had been all his dayes a poor ignorant carnal and sottish man, and unacquainted with the very *Principles* of his *Catechism*, after he had satt under so many hundreds of Sermons as he had: Nevertheless, when he was about *an hundred years old*, God blessed the Ministry of His Word unto this mans awakening; and he became a diligent Enquirer after the things of the life to come, and a Constant Serious Attender on all that was Religious. He arrived unto such measures of a well-informed Devotion, that the *Church* which was very strict in the terms of their Communion, yet received him into their Fellowship about *Two years* before he dy'd; Wherein he continued under a good Character, so long as he continued in the World.

Exemple. II.

There dwelt at a *Village* in this Countrey, one who dyed in *December* 1688. This man had been remarkable for his bad Life, till he had spent fifty years in the lewd and rude Courses of notorious Ungodliness. Though he had the Benefit

of

of a christian and pious *Education*, yet he had shaken off all the yokes which that had laid upon him. Hee became a foul-mouth'd *Scoffer* at all good men and good things; and a great mocker of *Church-Members* in particular. The Vices of *Drunkenness* and *Swearing* and *Lying* made the Characters of his Conversation. *Sabbath-Breaking* and *Promise-breaking*, made him infamous among honest people, and his *Disobedience* to his Parents was not unequal to the rest of his miscarriages. *Original Sin*, in the furthest efforts of it, fill'd his whole man, and his whole way, for half an hundred years; at which age he left the world; and he had sat under & sinn'd against the *meanes of Grace* all this while. But yet, which you will admire to hear! Yet this enormous liver was iudg'd to be converted unto God some few weeks before he died, The great God so *blessed & owned* the *Ministry* which he enjoyed, that the Efficacy of it on him, became conspicuous to Astonishment. He became a serious Pœnitent, and so devout, so pensive, that every one saw a *New-Creature* in him. He mourned for all his former faults, and caused his Complaints to reach unto the *Plague of his Heart* as the Root

of all. He reformed what was amiſs in him, and applyed himſelf with an exceeding Vigour to the Saviour, for the Salvation of his ſoul. While the *Grace* of God was thus beginning its Impreſſions on him, he fell mortally ſick, and it was not long before he paſſed out of this world with a marvellous Aſſurance of his Intereſt in a better.

It were Endleſs to reckon up the extraordinary Expreſſions that fell from him, & Behaviours that he had in the *ſick* and *laſt* dayes of his life; but ſome of them were ſuch as theſe.

" --- O (*ſaid he*) What a wonder of " Mercy is it to my ſoul, that God hath " not caſt me immediately into Hell, and " given me *no Time* to repent, or to beg " for an Heart to Repent! But *Great* " *Mercy* hath ſpared a *great Sinner*.

" --- The ſtouteſt man (*ſaid he*) that " ever lived, ſhould he but ſeriouſly " think on *ETERNITY*, and have " no Chriſt to fly unto, it will ſo ſink the " the Heart of him, that he could never " bear it; but the Lord will ſhow Mercy " to my diſtreſſed ſoul.

He gave himſelf wholly to Prayer, and would excuſe *Watchers* from ſitting with him

him, that he might be at leiſure for Communion with God alone. Sometimes he would give a ſtart as he lay, and being aſked the Reaſon of it, he ſaid, *O I have a great work to do! and but a little time to do it!*

The Conflicts which he endured in his Spirit were unutterable, under which, he day & night kept *wreſtling with God* for His Mercy. One morning his *Brother* enquiring of him how he did, he replied, 'O 'I have had as doleful a night as ever man 'had, I have had three great enemies this 'night encountering with me; the *World*, 'the *Fleſh*, & the *Devil*. I have been this 'night, both in *Hell* & in *Heaven*; and I 'can truly ſay with *David*, all this night 'long *I have watered my couch with my tears*, 'but as the day broke, my Saviour came & 'vanquiſhed the Devil, & told him that he 'had no right in me, for He had Redeem-'ed me with His own Blood.

To his Father once he ſaid, 'I have felt 'a great work on my diſtreſſed ſoul; *This 'your ſon was loſt and is found, was dead and 'is alive.* Doleful nights have I ſeen; the 'Thoughts of my ſins did ſorely oppreſs 'me, when I would be crying to my dear 'Saviour for His mercy, He would ſeem 'not to pitty me, but to ſay, *Thou haſt been*

'*a ſervant*

a servant of the Devil and of thy Lust, and dost thou now come to me? I have been calling to thee, and thou hast been hardening thy heart at my Calls, and dost thou expect mercy after all? And then the *Devil* would put in, saying, *Thou hast been my Vassal so long, thy Cries for Mercy are now all too late.* I have also seen the face of an *Angry God*, and that is the most terrible thing that was ever seen. I then found no stay for my distressed soul, but *Free-mercy! Free-mercy!* The Lord now put under me His everlasting Arms, and gave me an heart still to pray & say, *Lord Jesus, Mercy for Thy own sake, Mercy for thy Name's sake!* My Redeemer would say, *Thou art a great sinner and an old sinner!* The Answer of my soul was, *Truth, Lord, but even such sinners have already found mercy at thy hands, I come to thee, for with thee the fatherless find mercy.*

-- He would break forth into very High Expressions; his great Comfort was fetch'd from that Promise in Mat. 11. 28. *Come to Me -- and I will give you rest.* He would now cry out, 'O the Riches of *Free-grace!* 'There are thousands of thousands, & ten thousand times ten thousand, in the third Heaven, rejoicing over a *great* and an *old* sinner coming to *Glory!* O glorify *Free-*

grace for ever. -- He would say, 'O 'blessed *Sickness*, blessed *sickness*! what a 'friend hast thou been to me! and now 'Welcome *Death*! or Welcome Life, what 'my dearest Redeemer please. O that I 'could declare to my Relations and my 'Neighbours! yea that I could *declare to* 'Kings and Worlds *what the Lord has done* 'for my soul!' -- He would reflect on the Humiliation of the Lord Jesus Christ, with an amazed & a transported soul; he would break forth into a great Adoration of it, and say, *O this wonderful mercy to undone sinners!* He would also make that one of his Admirations, *O the glorious work of faith, which doth rolle it self on Christ alone!* [He bewailed it with a peculiar Bitterness, *That he had been for the change of Government.* But he said, he believed that God would restore to us, *the judges as at the first, & the counsellours as at the beginning, & pastors according to His own heart.* He was likewise much concerned about the *Interest of Christ* in the world; & about the *Success of the Prince of Orange*, whose glorious Expedition we had then by the edges, a small notice of, he talk'd in strains that seem'd surprisingly *prophetical.*] His counsil to every one was, *To make their Calling & Election sure.* And he would often say, *O I am an old sinner &*

& but a young Convert! I am fifty years old, and have lived but seven weeks all this while.

To his Brethren he said, 'You are carefull about a *Garment* for me under my 'weakness this winter, but *Brothers*, I have 'a *better* Garment than you can provide 'for me; the long white Robe of the 'Righteousness of Jesus Christ, will cover 'me all over.

He kept *praying* & *praising*, & *singing psalms* till his end came; and then being taken *speechless* & *senseless*, his friends apprehended they should hear him speak no more. Thus he lay for divers hours drawing on; but at length he just came to himself again, and sprang up in his bed, spreading his arms abroad, as tho' going to leap into the Arms of a Redeemer, and Shouting, *O my friends, Heaven rings all over at this! They wonder at this, a* great *and an* old *sinner coming to Heaven! Behold, in my father's house are many mansions; if it had not been so, my Saviour would not have said it; But He is gone to prepare a place for me, O the Riches of* Grace! *O glorifie* Free-Grace *for evermore!* And so he went away to the *Rest* of God.

Despair not. That *alone will mercy bar*
To faults that like the Sands & Mountains *are.*

FINIS.

ERRATUM.

Page, 46. *Line*, 14. r. Day of *Grace*